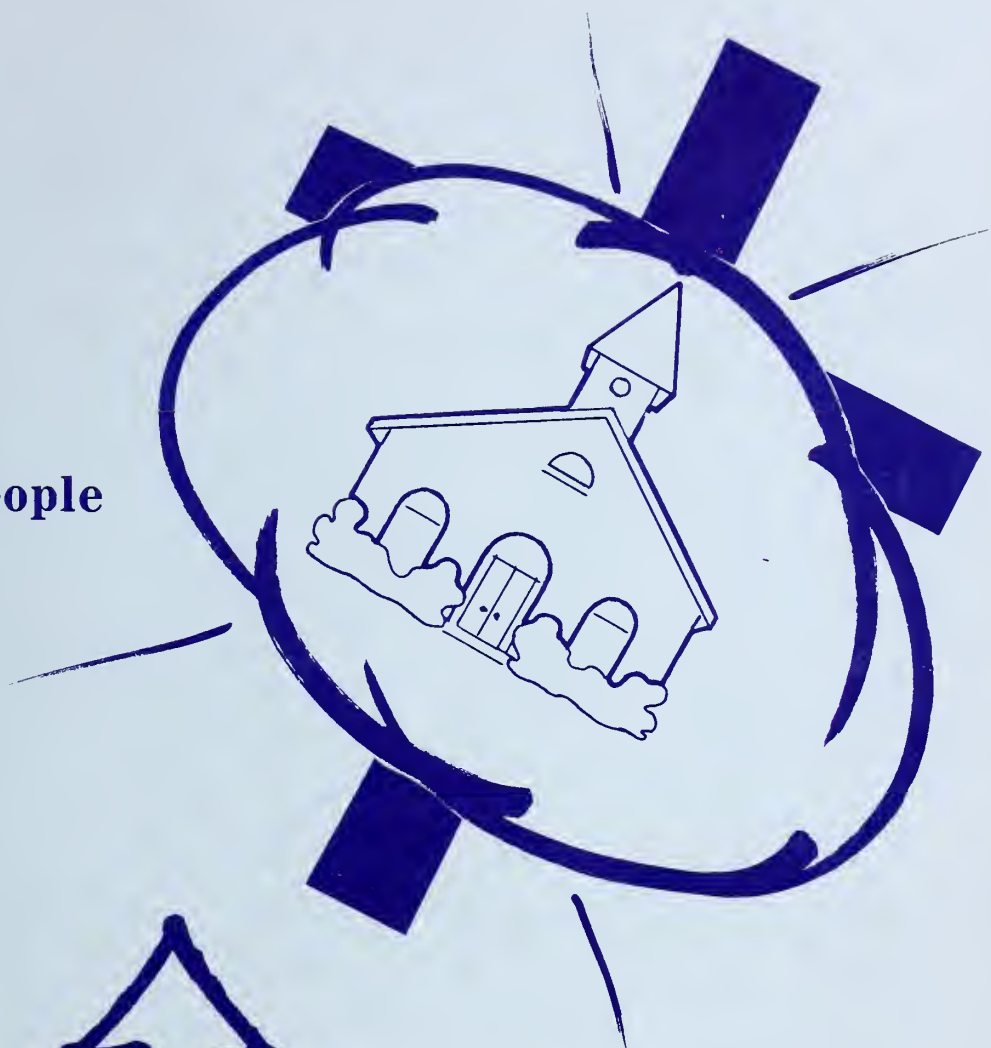


GOD'S

Vision Through A People





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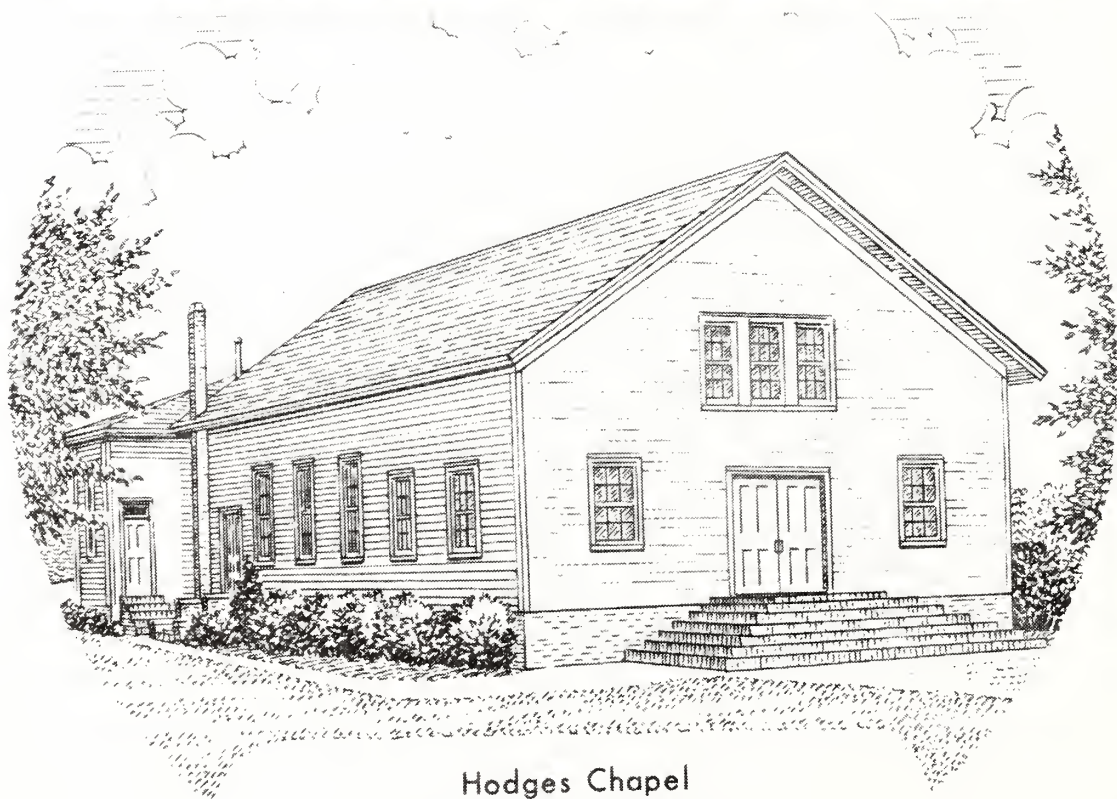
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GOD'S VISION THROUGH A PEOPLE
A
HISTORY OF HODGES CHAPEL PFWB CHURCH
ROUTE 1, BENSON, N.C.

1885 - 1985

"WHERE THERE IS NO VISION, THE PEOPLE PERISH."

Proverbs 29:18



Hodges Chapel
Free-Will Baptist Church
Organized - 1885

HODGES CHAPEL PFWB CHURCH
1885 - 1985

THIS HISTORY OF HODGES CHAPEL PENTECOSTAL FREE
WILL BAPTIST CHURCH IS BEING DEDICATED TO BRO-
THER AND SISTER J. WALT SORRELL, SR.

BROTHER SORRELL SERVED HODGES CHAPEL CHURCH FOR
OVER FIFTY YEARS AS A DEACON AND AT THE WRITING
OF THIS HISTORY HE IS AN HONORARY DEACON. HE
ALSO SERVED IN THE CAPACITY OF SUNDAY SCHOOL
SUPERINTENDENT AND VARIOUS OTHER DUTIES OF THE
CHURCH.



with the Mrs. J. Walt Sorrell

PREFACE

In compiling this history I have used many various sources to be able to present to you, the readers, documented material concerning "Hodges Chapel Church".

Much of the early history also applies to our neighboring church, "Bethsaida Primitive Baptist Chruch", since the two churches worshipped in the same meeting house for approximately forty-four years.

It would have been utterly impossible to write this history except for the help of the following people who gave of themselves and their material so unselfishly:

Elder and Mrs. W. C. Noles, for their help in securing a copy of the 1840 "Deed of Grant" on the five acre plot where "Bethsaida Primitive Baptist Church" now stands. Also, for helping the writer to contact Elder J. M. Mewborn.

Only Heaven will reveal our thanks to Elder Mewborn for the time he spent discussing the early meeting house in which these two churches worshipped. Also, for allowing the use of parts of his "Origin and Founding of Bethsaida Primitive Baptist Chruch" and more especially for allowing the use of his "Rare" book of the Trail Blazers by Alice Turnidge Hamot.

Reverend Condary Ellis so graciously allowing the use of his copies of Conference minutes.

Dr. Herbert Carter for sharing his knowledge of Hodges Chapel Church history and the use of material from his "Doctoral Thesis".

Mr. Gary Barefoot, Librarian, Mount Olive College, for his help in securing early minutes and making the many needed Xerox copies of material.

Mr. and Mrs. J.D. Sistrunk, Librarian and Assistant Librarian, Carrie Rich Memorial Library, Campbell University, for the use of Xerox machines and much needed rare "Colonial Records of North Carolina".

Mrs. Dula Neighbors Alphin, Mrs. Mabelle Jernigan, Mr. Yocam Matthews, Mr. J.T. Barefoot, Sr., Mr. Joe Neighbors, Mr. Elbert Trip, Mrs. Iva Miller, and the many, many members of Hodges Chapel Church for sharing their fond and treasured memories and traditions of our Church. Also, the people from the various churches in the Dunn and Benson area.

Reverend Don Sauls for listening and sharing with the writer.

Mrs. Mary Stewart for the many miles of driving to help obtain research material.

Mrs. Nell Register for corrections in grammar and the typing of the History.

Mrs. Faye Hayes for typing.

Reverend Willard Hardison and Reverend Curtiss Tatum for listening and standing with us in Prayer.

HODGES CHAPEL HAS ITS BEGINNING

God has always had a remnant of people that would serve Him, love Him, be obedient to Him, and obey His commands.

The Bible tells us that Abraham "obeyed" His voice. To be obedient to God, we must obey His voice. When we obey, He will show us the way, just as He did Abraham.

Today as we worship God in the beautiful Sanctuary of "Hodges Chapel Church", let us remember that this is only possible because someone obeyed the voice of God.

As we go back in time, let us stop at the year 1840.

In the area where "Hodges Chapel Pentecostal Free Will Baptist Church" began, there was a benevolent, loving Scotch-Irishman by the name of John Hodges, who had known of the religious persecutions his fathers had known before coming to America. On record at the Harnett County Courthouse, Office of the Register of Deeds, Lillington, North Carolina, in Deed Book T-1, pages 227 and 228, reads the "Deed of Grant" by Mr. John Hodges.

"THIS INDENTURE made this 22nd day of August in the year 1840 between John Hodges of the County of Johnston and the State of North Carolina of the one part, and William Stewart, Matthew Giles and James Hodges, Jr., as Commissioners for building a church or meeting house of the other part:

"WITNESSETH: That I, the said John Hodges, for and in consideration of the sum of two dollars, the receipt of which is hereby acknowledged and myself thereby paid, hath sold and conveyed and by these presents do assign, convey, and set over unto the aforesaid Wm. Stewart, Matthew Giles, and James Hodges, Jr., as trustees or commissioners and their successors in office forever a certain lot of land situated in the County of Cumberland, state aforesaid.

"Beginning at a state in my line, thence near east 200 yards to a pine. Thence North 150 yards to a pine. Thence West 200 yards to a stake. Thence to the beginning containing 5 acres more or less.

"TO HAVE AND TO HOLD the above described premises with all and singular the appurtenances thereunto belonging for the purpose of building a house thereon for Religious Worship, and I John Hodges for myself, my heirs, Executors, Administrators, covenant and agree to and with the Trustees above named and their successors in office do warrant, secure and forever defend the above bargained premises unto the said Trustees

and their successors for the use and benefit of those who may assemble thereon for the purpose of Religious Worship at anytime and all times and forever hereafter.

IN TESTIMONY of which I have hereunto set my hand and seal - the said House to be free for members of all Denominations to preach in, PROVIDED ALWAYS, there shall be no church established there Except the "Primitive or Old School Baptist."

"WITNESS my hand the day and year above written".

"John Hodges (Seal)"

"Henry Avara)
Asher Reaves) Witness¹

According to Mrs. Florence (Hodges) Goff, Mr. John Hodges (her grandfather) gave this parcel of land, and it is believed that immediately following this grant of land, that out of love for God and according to John Hodges provisions, a log building meeting house was erected.

It is very possible that the group of people later to be known as "Free Will Baptist" began worshipping in this meeting house.

Since the land grant had the provision that all denominations could use this meeting house for their services, the "Quakers or Society of Friends", as they are often called, made use of this provision. However, since this is known only through tradition, and there is no record of their movement, it is believed this sect did not take root, and the effort soon died out.¹

The various denominations worshipping in this meeting house held their services on specific Saturdays and Sundays. What is now known as "Hodges Chapel Church" worshipped on the 4th Saturday and Sunday of each month.

Another group of worshippers to begin to hold services in this meeting house was the "Primitive or Old School Baptists". This was the specific Denomination to be allowed to establish a church on this 5 acre plot of land which had been given by Mr. John Hodges.

For many years the "Free Will Baptist" and the "Primitive Baptist" shared this log meeting house. Their people worshipped together. The "Free Will Baptist" worshipped with the "Primitive Baptist" on the first Saturday and Sunday of the month. The "Primitive Baptists" worshipped with the "Free Will Baptists" on the fourth Saturday and Sunday of the

month. This continued on for many years even after the two churches separated.

When the "Primitive Baptist" decided to take advantage of the provisions in the Land Grant to establish a "Primitive Baptist Church" on this land, the "Free Will Baptist", according to their strong belief in free salvation, baptism by immersion, free communion, and washing of the saint's feet in connection with the Lord's Supper (St. John, 13th Chapter)⁶ had no choice but to move out. This left them with no place to worship.

Since the "Primitive Baptist" organized as a church on December 7, 1884, having given their church the name of "Bethsaida", the "Free Will Baptist" were without land or meeting house to worship in. It is my belief that this group of people, who were already growing in number and spirituality, could possibly have gathered together in homes or wherever they could meet to worship and praise God according to their belief and the dictates of the "Holy Spirit" to their hearts.

It is also possible that before the "Primitive Baptist" laid hold to their claim, that the parcel of land given to Hodges Chapel could have been given as early as 1882. However, this was not confirmed and sealed until July 16, 1885.

The land given to Hodges Chapel was given by Mr. George Hodges, Sr. and his wife, Anna M. Hodges.

To be able to understand the history of Hodges Chapel Church, we must go back to the 1840 land grant. It was through and by this meeting house that we today have our beautiful church.

Back in 1714 there was a Scotch-Irish family by the name of Turnidge or Turnage that had settled in Pasquotank County, North Carolina. From there, they spread into Greene, Pitt and Lenoir Counties in 1754, and later into Duplin County, on Goshen Swamp, near Faison (now Sampson County) North Carolina. In Duplin County we find the first connecting link between the Turnage and Hodges clans, which leads us to believe that the two families came together to settle here in this area. According to record, in 1818, "William Turnage purchased land from Wilson Hodges in Duplin County".¹

It was not an easy road for our forefathers to be able to worship as we are able to worship today. It was through much heartache, trial, sweat, blood, tears and much prayer that our forefathers had the vision

of churches for "freedom of Religious Worship". Free Will Baptist have passed through great persecution, especially during the days of their infancy. Truly it can be said, "They were tried as by fire". The world, the flesh and the devil seemed to be arrayed against them, and their worst foes were the professed followers of Jesus Christ; yet they would say; "If God be for us, who can be against us?" "Who shall separate us from the love of Christ? Shall tribulation or distress or persecution, or famine, or nakedness or peril, or sword. As it is written, for thy sake are we killed all the day long; we are accounted as sheep for the slaughter."²

Some of our forefathers were burned at the stake, some were hanged, some imprisoned, some banished and others fled for their lives; some hid themselves in caves and in the mountains, etc. This is one of the great reasons why a record was not kept by our early forefathers.²

The "Free Will Baptists" were originally called "General Baptist" in 1611; finally called "Free Will Baptists in North Carolina in 1690".²

In the year 1828, William Turnage moved into the Cumberland County (now Harnett County) area.¹ William Turnage had a son, James Turnage, who was born June 10, 1821. James was only a boy when his father moved into this area. However, it is quite possible that he had already been exposed to the Doctrine of the "Free Will Baptist" since there was a growing number of that belief in Greene, Pitt, Lenoir and Duplin (Goshen Swamp), in the area from which the Hodges and Turnage families had first settled. James Turnage became a staunch minister and very influential in the "Free Will Baptist" movement, even though his father, William Turnage, had been very strong in the adherence to the tenets of the "Primitive Baptist Faith".

Elder J.M. Mewborn and I believe that the Turnage family had great influence upon Mr. John Hodges and due to the close relationship of the Turnage and Hodges families, and their strong religious convictions, caused Mr. John Hodges to give the above mentioned five acres of land for a place for all faiths to worship.

It was no accident that Mr. John Hodges gave this particular parcel of land. We believe he specifically chose a site of land that was the very best he had. This site contained a beautiful, clear, cold water spring. No doubt this spring had furnished water to the Indians and later to the early American settlers.

We also believe that when Mr. John Hodges gave this land for a "meeting house" he had in mind the Scripture in John 4, Jesus asking a drink of water from the Samaritan woman at Jacob's well. There Jesus told her that He could give her everlasting life. Mr. John Hodges chose a site that would meet the physical thirst of man and now wanted a place of worship to meet the spiritual thirst of man.

Elder (Preachers were called Elders in those days, not Reverends) James Turnage preached in this meeting house. He preached the Free Will Baptist Doctrine. At what time Elder Turnage began to preach at the meeting house is not known. There were no records kept. It is very possible that he began preaching there as a young man as Elder James Turnage was a real warrior for God.

The meeting house was called "Bethsaida". This name bearing the reflection of the "spring of water". The meeting house could have also been known as "Hodges Chapel" since in the early days of our Country, churches were called by the name of the person giving the land, and chapel. This is pure speculation and not documented. History bears out this fact. We do know, that according to the early minutes the "Free Will Baptist" worshipping in this meeting house were listed many times as "Bethsaida (Hodges)".

Some time prior to 1855, Elder James Turnage and Elder William Harris, who were preaching jointly at "Bethsaida (Hodges)", also formed other churches in the area of Cumberland (now Harnett) County. They decided to organize these churches into a conference. They rode horseback to South Carolina to receive proper credentials to organize the "Cape Fear Free Will Baptist Conference". Why they chose to go to South Carolina for instruction is not known. Especially since there was already a Free Will Baptist Conference in Eastern North Carolina. It could have been because of the earlier relationship with "Reading Moore" and his interest in them.

On November 1-4, 1855, the first session of the "Cape Fear Free Will Baptist Conference" met at Stoney Run Church. Elder John Williams served as Moderator with William Harris as assistant. James Turnage acted as clerk. The following churches were present and became members of the Conference:

Stoney Run of Cumberland County
Long Branch of Cumberland County
Free Union, Cumberland County

Fayetteville, Cumberland County
 Shady Grove, Sampson County
 Bethsaida (Hodges Chapel), Harnett County
 Prospect, Harnett County
 Ellbethel, Robinson County.

The Conference was organized and began to grow.⁴

Probably sometime after the forming of the Cape Fear Conference, Elder James Turnage married the daughter of John Hodges, Sarah, who was also the sister of John Andrew Hodges. Sarah was converted under Elder Turnage's ministry.⁶

Elder Turnage was first married to Ann (Daughtry) Turnage. They had eight children. In his marriage to Sarah (Hodges) Turnage there were seven children.⁵

James Turnage and Sarah Hodges were probably married around the year 1857. This date being established from Mrs. Florence Goff's book that her father, John Andrew Hodges, was about twelve years old. John Andrew was born October 1845.

For many years Elder James Turnage taught school at "Bethsaida". John Andrew was one of his students. However, with his teaching school, he was a faithful preacher. He would teach, farm, and preach, and many times walked twenty miles to his appointment in the summer. It was his faithfulness to his calling that brought John Andrew, as stubborn as he was, under conviction. During Elder Turnage's meeting at "Bethsaida", John Andrew (Andrew as he was called to distinguish him from his father, John Hodges) accepted Christ. He cried to God for pardon.⁶

Mr. John Hodges was now seventy years old. Although he lived a very moral life and had given the land for the meeting house, he had never given his heart to the Lord. John Andrew was now twenty-eight years old and he and his father knew that time was swiftly passing for John Hodges. Andrew fell at his father's feet and poured out to God for his father. The old man was deeply touched by the first prayer of his baby boy. The old man had a heavy heart, touched by the scene at the church; the young man so happy at being saved, and feeling sure his father soon would be.⁶

Andrew lived a consistent, strict, devoted life, prayed much, and the Bible was his favorite book. He spent much time alone with God. His concern for his father's conversion increased. Andrew found himself many times at his father's feet pleading with God to save him.⁶

The prayers of the old man's children at last were answered, and he was happily converted, joined the Church and was baptized. Mr. John Hodges passed away in November, 1881.⁶

During all of this, Elder James Turnage was continually preaching, forming new churches, and working very hard in the Cape Fear Free Will Baptist Conference. One only needs to go back to the Conference minutes to really know how active James Turnage was in this Conference. He served as clerk, moderator and on various committees.

Also, James Turnage served four years in the Civil War.⁵ There are no Church records for the years 1862-1865. This was a very trying time for everyone. The whole country was in utter chaos. Only historians can fill us in on the sufferings of the people during those years.

According to R.W.D. Connor's "North Carolina - Rebuilding an Ancient Commonwealth, 1584-1925, Volume 2, he says of Domestic life in war times, "By 1863, luxuries had disappeared, and the vast majority of the people were reduced to the bare necessities of life. At the outbreak of hostilities there were but few manufactories in North Carolina. It is true that between 1850 and 1860 some industrial progress had been made, but it was not adequate to supply the state with manufactured products even in peace times. For such necessities North Carolina, like other Southern States, had always looked to northern and foreign markets. After 1861, of course, the former were entirely closed to the South, while the latter were gradually cut off by the ever tightening blockade. Moreover, such factories as were in operation in the state were given over almost entirely to the production of military supplies, and the civilian population behind the lines fell back upon old fashioned domestic manufacturing, not only to meet the ordinary demands of daily life, but also to aid in supplying the troops. The South became literally a nation in arms and the spinning wheel and knitting needle of the soldier's wife and mother, the anvil of the blacksmith, the hammer and the saw of the carpenter, and the awl of the shoemaker became weapons of war quite as much as the musket and the bayonet of the soldier.

North Carolina was primarily an agricultural state and under ordinary circumstances was quite able to feed herself. But the circumstances from 1861 to 1865 were, of course, quite extraordinary. The conscription acts made no adequate provisions for the exemption of farm laborers and so stripped the state of her able bodied men that the tasks

of running the farms and households fell upon old men and boys, women and children. The Confederate government depended too much upon slave labor for the cultivation of the soil, forgetful of the fact that two-thirds of the families of the South owned no slaves. In North Carolina, in 1860, 72.7 percent of the families belonged to this class, while 18.6 percent of the slave owning families owned only one slave each. In a great majority of cases, therefore, when the man of the family enlisted, the family lost its laborer, and the pay of that laborer as a private soldier was never enough for his own support, even when the currency in which he received it was at its highest. For many a Confederate soldier's family starvation ever lurked just around the corner."⁷

Connor continues to relate the transportation problem that existed making deliveries almost impossible. He says, "Consequently even when there was a surplus of food and other supplies in some communities it was almost impossible to distribute it to other communities which were in need. Many North Carolina communities were so isolated that they received their first information of Lee's surrender from paroled soldiers who reached home almost a month after that event. The great majority of the people, therefore, were compelled to eke out an existence as best they could on the supplies raised in their own neighborhoods and on such articles as could be manufactured at home.

The inflation of the currency and speculation in the necessities of life sent prices skyward, despite the state's effort to prevent it. Even in Wilmington, which, in comparison with other communities, was practically an open market, common necessities were almost unobtainable, while the price of a ham rose to \$50, of a barrel of flour to \$500, of an overcoat to \$1500, of a pound of tea or coffee to \$100. Between September, 1862, and March, 1865, the general scale of prices advanced as follows: bacon from 33 cents to \$7.50 a pound; corn from \$1 to \$30 a bushel; eggs from 30 cents to \$5 a dozen; molasses from \$3 to \$500 a barrel; potatoes from \$1 to \$30 a bushel, and other commodities in like manner."⁷

"The condition of the church from 1860-1870 may best be described as stagnant. Although the war itself tended to strengthen and deepen men's spiritual life, it also prevented for the time being the development of their institutions of religion. In North Carolina, therefore, all the denominations suffered losses both of members and of property. Between 1860 and 1865, for instance, the Presbyterians lost 2,000 communicants, or about one-eighth of their entire membership. Even the Baptist, who

had been the most aggressive religious body in the state, retrograded. Between 1860 and 1870 not a single new association was organized. In the larger towns Baptist congregations "scarcely held their own", while in the rural communities many were entirely disintegrated.⁷

Moreover all the denominations suffered heavy material losses. The war put a stop to the construction of new church buildings and prevented the proper upkeep of church property, which of course, deteriorated rapidly. The use of church buildings for other than religious purposes, damages from accidents of war, and wanton destruction added materially to the property losses.⁷

According to Harrison and Barfield's "History of the Free Will Baptist of North Carolina", this Conference did continue to meet. At their 1861 Conference, "On motion of Elder Jones, the correspondence be kept up with the Cape Fear Conference". This motion also appeared in the records of the "History of the Free Will Baptists" in 1862. This history also records visiting Elders from the Cape Fear Conference in 1863 and 1864 and the Free Will Baptist sent two delegates to the 1865 Cape Fear Conference. All of this indicates that the Conferences continued to meet, even though there was little activity and only small additions to the churches.²

Mr. Mewborn tells of an incident where a lady went to her church every day during the Civil War and sat on the steps. The church was spared.

The people had to begin their lives over in an entirely different environment. The war had taken its toll in lives and property. The churches of the Cape Fear Free Will Baptist Conference became active again and began to keep their records again.

Elder James Turnage again was very active in the Conference as well as Pastor of Hodges Chapel Church or what was then Bethsaida (Hodges) Church. He served as Pastor through 1875. During these years a Pastor served several churches as services were only conducted one weekend of each month. Prior to 1872 the Pastors were not shown in the conference minutes but listed by the churches they served.

James Turnage's health began to fail and before his death, November 2, 1883, he told Andrew Hodges and his brothers to bury him in about two hundred yards of Bethsaida, the church he had organized, but the house was held and preached in by the "Primitive Baptists." He said to put him

in the rough woods in a place he recollected, and build them a church close by his grave. They carried out their beloved leader and his brother-in-laws request. James Turnage was the first person to be buried in Hodges Chapel Cemetery.⁶

When the Cape Fear Free Will Baptist Conference convened a few days later, a Resolution of Respect to Elder James Turnage, Deceased.

"Whereas, Almighty God in His merciful providence has seen fit to call from time into eternity our Beloved Brother, Elder JAMES TURNAGE, deceased, therefore, be it resolved:

1st That we bow with humble resignation to this painful dispensation of His providence.

2nd That we will cherish his memory in our hearts; for those of us who knew him best loved him most.

3rd That although he had many years been a professor of the Christian religion, and a minister of the Gospel, yet we never knew him under the most trying circumstances of life to disgrace his profession as a Disciple of our Saviour, or stain his ministerial ermine.

4th That we will always try to emulate his virtues, follow his examples and cast a foible over his imperfections.

5th That as a citizen he was law abiding, peaceable and quiet; as a neighbor, obliging; as a father, kind and affectionate; as a husband, loving and tender; and as a minister, strong, even zealous in his convictions; always pursuing them to what he considered legitimate ends.

6th That while we are keenly sensible of the incomparable loss, we as a denomination, have sustained in his death; we sorrow not as those that have no hope; for we believe that our loss is his eternal gain.

7th That we extend our warmest sympathies to his affected family and relatives in their sad bereavement.

8th That a copy of these resolutions be sent to his family and the "Baptist Review" for publication.

Resolution dated November 9, 1883⁸

After the death of Elder James Turnage, the people immediately started to work on building their church. Mr. George Hodges, Sr. and Anna M. Hodges gave the land. The deed was written February 23, 1885, but was not confirmed and sealed until July 16, 1885.¹⁴ His brothers, B. H. Hodges and John Andrew Hodges gave a hundred dollars each, and others what they would. They soon had a large house.⁶

At the Cape Fear Conference of 1885 a motion was made to solicit

funds for a monument for Elder James Turnage's grave.⁸

Also, at the 1885 Conference on November 7, on motion, the name of Bethsaida Church be changed to that of "Hodges Chapel".⁸

By the 1886 Conference the funds for the monument for the grave of James Turnage had been raised. The stone was erected on November 20, 1886, at a cost of \$75.⁸

It was also at this 1886 Conference that it was resolved that "Prayer Meeting" be established.⁸

When "Hodges Chapel" became a Church, John Andrew Hodges was elected as one of the Deacons.⁶

As this history progresses, it will be seen that Andrew Hodges literally "picked up the mantel" left by James Turnage. What great men of God these two men were. They had a vision. They were obedient to God and He used them.

Andrew Hodges prayed in public, and did a great deal of real gospel preaching, many times being called on to assist his pastor in communion services, and offered splendid explanations on the Lord's Supper. His shouting and exhorting caused people to become serious about their salvation; some came to the altar and confessed their sins, while others became much frightened and took to the woods for home. Some went over benches and out at windows. His shouting impressed the children that heard it and they never forgot it.⁶

The reader can now see the tremendous impression that James Turnage, a Godly man, had on Andrew Hodges and I believe there was a closeness there that only death could separate.

According to Mrs. Goff, on August 26, 1886, there came an awful earthquake to this area that shook the country. Houses rocked, dishes rattled, and bricks fell off the chimneys. There was a dreadful roaring that came before the shaking that frightened the people almost out of their wits. Proud, hard-hearted, highminded people that ignored God and religion, at this fearful shock fell on their faces and screamed and cried to God for mercy. They thought that judgement was upon them, and that they in a short time would be before the bar of justice. Andrew Hodges and his wife, Laura, being praying people, the neighbors fled to them for prayers. The room was soon full of half-dressed women, men and children and young people, begging Mr. Hodges and wife to pray for them. Two of the most wicked men in the neighborhood woke up Florence praying. They were kneeling at the head of her bed praying to God to save them. Although

she was only six years old, she knew something strange had taken place. Andrew and Laura Hodges were both walking the floor praying and clapping their hands, then kneeling first by one and then by another, imploring God's mercies on each. Some of the crowd expected the earth to open and swallow the whole thing in. Everyone was terror-stricken, as they didn't know what another hour would bring forth.

The night was spent in an awful dread that something worse was coming. Next morning Andrew Hodges sent messengers for miles to proclaim a fast and prayer day, and to meet him at the Church, that he wanted to warn the people once more. They were only too glad to obey, and next morning the people poured in from all around. They needed no teasing to come to the altar, and needed no seat. It was, "Give way, let the folks come". They fell on their faces, and such confessing, such screaming and crying. Oh, how willing they were for a Christian to pray for them. The revival continued for several days. Andrew Hodges sent for the Pastor of the church, and scores of souls were saved, and Mrs. Florence says there were at least fifty additions to the church from that earthquake revival,⁶ (Conference minutes show 49 additions for 1886; pretty close figuring for Mrs. Florence). Family altars were established, and some of them never went down at the writing of her book. A general spirit of religion seemed to pervade the whole country around.⁶

All of these years Andrew Hodges was going through an awful struggle. The Lord wanted him to preach, and he wanted to excuse himself by being a Sunday School Superintendent, conducting prayer meetings, and such work as that.⁶

Andrew Hodges continued to preach the gospel and God blessed his ministry. Mrs. Florence (though she was not married at that time. She was eleven years old when she was converted) was converted under his ministry, as well as many others. He had not as yet been ordained as a preacher, but was working for the Lord any way, any place, any where that God wanted him. Andrew Hodges was ordained at the annual conference of 1893. Even though Conference minutes do not show him as ever being the Pastor of Hodges Chapel Church, he did preach there frequently and was always a blessing to the church, the conference and the community. He too, served in many areas of the Cape Fear Free Will Baptist Conference.

One need only to search the early minutes of the Cape Fear Conference to see the dedication of James Turnage and Andrew Hodges in establishing,

their hardwork, prayers and every phase of their ministry that began and kept together the early "Hodges Chapel Church".

Somewhere prior to 1892, Mary Jernigan who was married to William Stewart (this could very possibly be the same William Stewart who was one of the commisssioners on the 1840 deed of land for the first meeting house) gave the land for a school building. It was built before 1892 and named "Mary Stewart" for her.⁹ It was only natural for the people living in the community to call themselves "Mary Stewart Community" because of the location and their connection to the school.

Hodges Chapel Church is nestled in this community and serves it with a great deal of pride. The people of the "Mary Stewart" community are basically "God-fearing" people and live by His Word. The Church also has many members and attendants from all of the adjoining communities.

Probably around 1894, the first knowledge of sanctification came to this area. Reverend A.B. Crumpler had come to Bladen County brining a message of salvation that the blood of Jesus Christ cleanseth from all sin and it is our privilege to live so close to the Lord we would not have time nor want to sin--couldn't sin for praising God. Dr. Rowland had moved back to Benson from Bladen County and told the people about the "sanctified" preacher. Dr. Rowland told the people that if they ever got the chance to be sure to hear Reverend Crumpler. They did not have the faintest idea of ever hearing him, but the doctor's talk of the sanctified folks and the preacher, the great meeting he had attended, and the marked change in the doctor himself, put them to thinking on the subject of heart purity.⁶

In May, 1896, that sanctified man, A.B. Crumpler, came to Dunn, North Carolina, and pitched a tent and began a meeting. News went out all over the country that there was a sanctified meeting and band of workers at Dunn. Some said the preacher had powder and scattered on the folks and that they fell like dead men and lay for hours. They fell, it was true, but it was by the mighty power of God. Oh! That Dunn meeting; never will be forgotten. Never was one like it before, nor has been since in this country. Brother Crumpler brought several workers with him, men and women filled with the Holy Ghost. They could sing, shout, preach, or pray--the whole band, girls and boys, men and women. They soon had the town and surrounding country in a stir. Brother Crumpler could be heard preaching on a still night fully two miles, and the Lord was on him so the people could not stand it. They screamed and prayed all over town, all up

and down the road and all around the whole country. Mrs. Florence says she thinks there was said to be at least three hundred professions, twelve of which made preachers. She says she can never praise God enough for Brother Crumpler and thank the dear Lord for ever sending him to Dunn to bring the glad news that we can be free from imbred sin and filled with the Holy Ghost. Glory To God!⁶

In Reverend W. Eddie Morris' book "The Vine and Branches, John 15:5, Brother Morris tells much about A.B. Crumpler and this Dunn revival. Reverend Morris says, "This man was the undisputed hero and leader of the Holiness people of the Southeast." Reverend Crumpler was a member of the Methodist Episcopal Church South, from which he withdrew, later went back and withdrew a second time in October 1899. He then joined "The Pentecostal Holiness Church" in Goldsboro, N.C. with his membership placed in the Goldsboro Church, he now called himself a Pentecostal Holiness preacher. He was a self-appointed (so it appears) president of the Holiness Convention as well.

A. B. Crumpler organized and led many Holiness Churches in North Carolina. However, due to a conflict in the doctrine of the Baptism of the Holy Ghost with the evidence of speaking in tongues, he withdrew from the Pentecostal Holiness Church Conference in 1908.¹³

According to Mrs. Florence, she and many others thought they had received the "Baptism of the Holy Ghost". This is discussed more thoroughly later, as the experience did not become a reality until after the turn of the century.

THE PENTECOSTAL BLESSING COMES TO THE AREA

As the 19th Century passed into the 20th Century, the people of the Cape Fear Free Will Baptist movement and, Hodges Chapel in particular, were experiencing the outpouring of the Holy Ghost. Mrs. Florence says her father, Andrew Hodges, received the blessing while he was suffering with a severe case of inflammatory rheumatism.⁶ (Again believing this to be the Baptism of the Holy Ghost.)

Prayer meetings were being held and people were seeking the blessed experience that some were receiving.

Revival began at Hodges Chapel on the fourth Sunday night in July (Probably 1896). The Pastor of Hodges Chapel was not in agreement with this "sanctified" living and did not preach it. It seemed as though

nothing was happening in the revival. However, the "sanctified" folks prayed for him to the point he could not stay. He left but God didn't.⁶

Andrew Hodges was still very weak from his illness but the power of God was on him. The time was spent in warning sinners of their danger and telling believers of their great privilege in Jesus; that the Lord could sanctify us wholly and preserve us blameless until His coming. Glory to God. (I Thess. 5:23) It took only a few words to melt the crowd, for his pitiful looks and the Holy Ghost pleadings burned in people's hearts. They came to the altar by scores, until it was full, then knelt or fell in the aisle, screaming and pleading with God for their salvation. Some would fall and lie prostrate for hours.⁶

The minister that left during the revival later received the Pentecostal experience (or what they believed to be the Pentecostal experience) at a revival Andrew Hodges and daughter, Florence, were conducting at another church.⁶

As time continued on, Andrew and Florence became quite a team for God. They conducted revivals in most all areas of the Cape Fear Conference.

On July 4, 1899, Florence Hodges was married to a young evangelist, H.H. Goff. Andrew Hodges and Henry Goff held many revivals and prayed for the sick together.⁶

During these years the people continued to believe they had experienced "the Baptism of the Holy Ghost". The Lord was blessing mightily. In the minutes of the forty-sixth annual session of the Cape Fear Free Will Baptist Conference held November 1, 2 and 3, 1900, we find recorded on the third day as follows: "Mission cause is further discussed by the brethren and the doctrine of holiness, sanctification, a second work of grace, the baptism of the Holy Ghost, and divine healing discussed as the doctrine of the Bible".

We do not have any record of people in this part of the country having received the Baptism of the Holy Ghost with the evidence of speaking in tongues, as we understand it today, before the outpouring of the Spirit in Los Angeles, California in 1906. The people thought they had received the Pentecostal experience at Reverend A.B. Crumpler's meeting in May, 1896.

On November 23, 1903, God called John Andrew Hodges home. At the 1904 session of the Cape Fear Conference we have the following eulogy:

"We, your committee, beg to report as follows: Since our last Annual Conference the Lord in His Providence has seen fit to call from labor to

reward our much esteemed and worthy Brother Elder J.A. Hodges, whose life needs no comment. His pious walk in this life as minister of the Gospel is truly a record in the hearts of all who were personally acquainted with him. Reverend J.A. Hodges was born October 1, 1845, and died November 23, 1903. He embraced religion at medium early age and joined the church at Hodges Chapel, Harnett County, North Carolina. Soon after his conversion he was divinely called to the work of the ministry. His church gave him a license to preach the Gospel, and with the same gave him a recommendation to the Ordaining Council, who ordained him and set him apart to the full work of the ministry. Brother Hodges was a man loyal to his church and denomination, faithful to his family as a father, and stood true to his Christian profession, his country, and his God. In his sickness he was perfectly resigned to the will of God, expressing a firm hope to the last, and fell asleep in the fullest triumph of Christian faith. We realize that the church has lost a faithful member and the Conference an obedient and faithful servant, yet we mourn not as those who have no hope, for we believe that Jesus died and rose again, hence we believe that when Jesus comes Brother Hodges will be with him.

Respectfully submitted,

R. J. Jackson

J. A. Blaylock

F. M. Dameron

With two men such as James Turnage and J.A. Hodges as the spiritual leaders in the founding of "Hodges Chapel" Church, that one hundred years later, we are celebrating our Centennial Anniversary, to the Glory of God for giving this vision and the wisdom for a house of worship as we have today. There are not enough devils in hell to prevail against the worship of God's people in His House. All we need is repentance of sin, a love for God, be Holy as He is Holy, listen for his voice and be obedient to Him. He will bless His Children, and we can still have this vision today.

The Free Will Baptist of the Cape Fear Conference also followed the trend among Southern Holiness Churches after 1906 of adopting Pentecostal views of the Baptism of the Holy Spirit.³

This doctrinal revolution which occurred in the Holiness movement in 1906 came to the attention of the religious world through the reports of a sensational revival meeting in Los Angeles.³

The revival spread over the entire nation and to many parts of the world before the end of 1906. Holiness preachers across the nation read

with wonder and delight of the Pentecostal "outpouring" at Azusa Street where people not only spoke with tongues, but sang hymns and prophesied in foreign language. Reports of supernatural interpretations of tongues, divine healing of diseases, visions of tongues of fire, and spectacular scenes of religious ecstasy exercised a peculiar attraction to most of those who read them.³

G.B. Cashwell, one of A.B. Crumpler's young preachers, traveled from Dunn, North Carolina to Los Angeles, California to see for himself what was happening, if possible, to receive his own Pentecostal experience.³

"Cashwell, who was destined to become the 'Apostle of Pentecost' to the South, was a large man of some 250 pounds, blond hair and fair of face, he was in 1906, a middle-aged man who had forsaken the Methodist ministry to join the ranks of the Pentecostal Holiness Church in 1903. When the annual conference of the church met in Lumberton, North Carolina, in November, 1906, Cashwell was conspicuously absent. The Chairman of the conference, Crumpler, read the following letter to the puzzled delegates; "If I have offended anyone of you, forgive me. I have realized that my life has fallen short of the holiness we preach; but I have repented in my home in Dunn, North Carolina, and I have been restored. I am unable to be with you this time, for I am now leaving for Los Angeles, California, where I shall seek for the Baptism of the Holy Ghost".³

Can you imagine the burning desire this man had in his heart for the "deeper life", to travel with the mode of travel in 1906 from Dunn, North Carolina, to Los Angeles, California, seeking such an experience?

Needless to say, Cashwell did receive the Baptism of the Holy Spirit and returned to his home in Dunn, North Carolina and rented an old building for a "Pentecostal" meeting which began on December 31, 1906. This meeting began that which was to result in the conversion of most of the holiness movement in the South-East to the Pentecostal view.³

One preacher of the Free Will Baptist Church (Cape Fear Conference), Reverend H.H. Goff, attended the meeting and returned without having received his "Baptism". His children met him at the door saying, 'Papa, Papa, have you got the tongues?' Replying in the negative, he added, 'but I want it worse than anything in all the world.' A few nights later he received 'the tongues'.³ [This was January 17 (apparently 1907).⁶]

It was during the Cashwell Revival which began December 31, 1906, that Mrs. Florence Goff received the Baptism of the Holy Ghost with the evidence of speaking in tongues. She only gives us the time of this

experience coming to her during this revival and prior to her husband, H.H. Goff, receiving his baptism on January 17 [1907]. Then she knew from personal experience that Acts 2:4 was a reality.⁶

Had. A.B. Crumpler not come to Dunn bringing the message of the "Sanctified" life and the people had not sought God for deeper experiences, then G.B. Cashwell would not have gone seeking the fulfillment of the Baptism of the Holy Ghost with the evidence of speaking in tongues.

Praise God for how he uses those who are willing to be used.

Many denominations today continue to preach the Baptism of the Holy Ghost comes at salvation or sanctification without speaking in tongues. Thank God, the Pentecostal Free Will Baptist Denomination believes in the complete "Pentecostal" experience. The Holy Ghost only baptizes believers who are seeking him and truly want the "Holy Ghost" Baptized believer's deeper and more abundant life.

Whenever Reverend H.H. Goff and others of the Free Will Baptist preachers in the Cape Fear Conference received the "Baptism of the Holy Spirit" in the G.B. Cashwell revival, they immediately began to preach it in the Cape Fear Conference Churches. This naturally caused a great deal of divisiveness among the seventy some churches in the Conference. A few of the churches barred the windows and nailed up the doors and would not allow the "tongue-speaking Pentecostal" crowd to come and preach or hold services in their churches. Although there was a friendly division, for other reasons in 1908 when the Weselyn Conference was formed, this confusion did not lead to a split until 1911.³

There were many problems to overcome by the splitting of the Conference. Those churches not accepting the "Pentecostal experience" called themselves "The Original Free Will Baptist". The "Pentecostal believers remained "Free Will Baptist" until a later date. Both Conferences remained "The Cape Fear Conference". However, both of these Doctrinal Conferences have continued to grow.

Due to the close relationship of Reverend Henry H. Goff and his wife, Mrs. Florence (Hodges) Goff, to Hodges Chapel Church, one does not need to guess which way Hodges Chapel went. Hodges Chapel believes in the "Pentecostal experience with the evidence of speaking in tongues".

Some time in the early 1920's, Hodges Chapel Church was moved from its original location in the midst of the cemetery. The building was pulled straight out to approximately where the porch of the present church is. At that time the church faced the road. It was left in that position for

about three years. This was quite possibly due to trees and brush to be removed to make way for the present location. The church has been remodeled several times and now stands a beautiful red brick structure trimmed with white for everyone to see and to worship God in.

On April 7, 1943, a group of ministers and lay members of the Cape Fear, the Wilmington, the New River, and South Carolina met at the Lumberton Free Will Baptist Church for the purpose of uniting into a general conference. The General Conference served its purpose in bringing the several conferences nearer together and creating the consolidation that was effective in 1959, when the "Pentecostal Free Will Baptist Church, Inc." was formed.³

Hodges Chapel was on roll as the conference went from Cape Fear Free Will Baptist Conference into the Pentecostal Free Will Baptist Church, Inc.

In 1961 (the best I can determine), problems arose between Hodges Chapel and the PFWB Church Conference. This could have been due to the closing of the orphanage. Anyway, the problems finally led to Hodges Chapel withdrawing from the PFWB Church Conference. This left Hodges Chapel existing as an independent church, not belonging to any organized group. The church continued to be independent until 1966. Since ministers usually are members of some kind of governing organization, I'm sure this became a problem for the church. However, in 1967 Hodges Chapel did vote to return to the PFWB Church, Inc., and have remained in the conference since that time. At no time has Hodges Chapel ceased to be a house of worship since its beginning even in the old meeting house or in its present location.

Tradition tells us that Mr. T. "B" Stewart planted the oak trees that so beautifully adorn and shades the front of Hodges Chapel PFWB Church. We do not know just when these trees were planted, but since Mr. "B" Stewart was born on November 22, 1872, and died on January 31, 1941, it is quite possible that the trees were planted by him early in the 20th Century.

Tradition also says that Mr. "B" Stewart kept the church yard cleaned. In love and appreciation for his love, concern and services he rendered to his church, he was given a burial plot in the cemetery. If you wish to see this grave, look to your right as you approach the steps, there are two plots with the name Stewart on them. Mr. "B's" is the oldest one.

As a closing to this church history I cannot now nor ever would be able to find a more beautiful closing statement than that written by Elder J.M. Mewborn of the "Seven Mile Primitive Baptist Association" as used in the closing of the "Origin and Founding of Bethsaida Primitive Baptist Church"..

"When one comes upon or approaches the site of these two church meeting houses today from either of the three highways that intersect or terminate here, his attention will immediately be drawn and attracted to these two edifices, the one of modern brick construction on the hill overlooking the picturesque countryside, the other of plain primitive, rustic quality in the grove, with the two immensely large cemeteries containing hundreds of graves. His attention will be held fast on the sight until he has passed on by and the place is completely out of sight. It is by no coincidence that the two cemeteries, respectively, were place on the east side of each of these two church meeting houses where the sleeping saints are now awaiting the final call of the King of Glory as He saith in the scripture, "For as the lightening cometh out of the east, and shineth even unto the west; so shall the coming of the Son of man be." Matthew 24:27.¹

"Where there is no vision, the people perish." Proverbs 29:18. Truly, Mr. John Hodges had a vision in 1840 for a meeting house for people to worship God. Little did he know when he gave the five acre site of land that someday, through his sons, there would be two churches. This vision became a reality because one man, Mr. John Hodges, gave of his best to the Master. The vision was caught by his sons which accounts for the present day Hodges Chapel Church. James Turnage was a very vital part of this vision. His Christlike influence upon the Hodges family helped them to respond to the vision.

The spring on this original five acre plot is still flowing today. I believe it will be flowing when Jesus comes. Just like the precious blood of our Dear Saviour which flows freely for all who come to him to drink of everlasting life. The people of "Bethsaida Primitive Baptist Church" have built a brick wall around the spring but nevertheless it continues to flow out cool, clear water.

I pray that through this history you have been blessed, felt the anointing of the Holy Spirit and from this day forward be even more thankful for the provision of this House of God.

CHURCH STATISTICS

YEAR	PASTOR	CLERK	NUMBER OF MEMBERS
1855	*	**	45
1856	*	**	102
1857	*	**	76
1858	*	**	77
1859	*	**	104
1860	Conference held at Bethsaida - No record of minutes		
1861	No Record		
1862	- 1865 No Records due to Civil War		
1866	*	**	89
1867	No Record		
1868	*	**	110
1869	No Record		
1870	*	**	108
1871	No Record		
1872	James Turnage***		140
1873	Biennial Session with 1872		
1874	James Turnage	**	136
1875	James Turnage	**	114
1876	James Turnage	**	116
1877	James Turnage	**	141
1878	James Turnage	**	138
1879	Rufus A. Johnson	**	131
1880	R. A. Johnson	**	139
1881	A. Fowler	**	122
1882	A. Fowler	**	118
1883	Allen Fowler	**	118
1884	A. Fowler	**	111
1885	Fowler and Moore	**	108
1886	Lundee Lee	**	152
1887	J. E. Smith	**	142
1888	Lundee Lee	**	113
1889	Lundee Lee	**	123
1890	J. E. Smith	**	120
1891	J. E. Smith	**	110

YEAR	PASTOR	CLERK	MEMBERS
1892	Lunda Lee	**	126
1893	Robert Strickland	**	118
1894	R. Strickland	**	168
1895	R. Strickland	**	181
1896	J. E. Smith	J. V. Barefoot	190
1897	J. E. Smith	J. V. Barefoot	193
1898	Not listed	J. R. Strickland	176
1899	Not listed	Not listed	174
1900	H. W. Jernigan	J. R. Strickland	145
1901	H. W. Jernigan	J. R. Strickland	109
1902	J. A. Blalock	J. R. Strickland	183
1903	H. W. Jernigan	J. R. Strickland	162
1904	H. W. Jernigan	J. R. Strickland	167
1905	H. W. Jernigan	J. R. Strickland	177
1906	H. W. Jernigan	J. R. Strickland	191
1907	H. W. Jernigan	S. W. Lassiter	200
1908	H. W. Jernigan	J. C. Barefoot	180
1909	C. S. Johnson	J. V. Barefoot	200
1910	C. S. Johnson	J. V. Barefoot	214
1911	C. S. Johnson	J. V. Barefoot	221
1912	C. S. Johnson	J. V. Barefoot	198
1913	No minutes due to split in Conference.		
1914	C. S. Johnson	J. V. Barefoot	208
1915	H. W. Jernigan	J. V. Barefoot	217
1916	H. W. Jernigan	J. V. Barefoot	219
1917	H. W. Jernigan	J. S. Neighbors	194
1918	J. Ruffin Johnson	J. S. Neighbors	181
1919	J. Ruffin Johnson	J. S. Neighbors	165
1920	H. W. Jernigan	J. S. Neighbors	146
1921	C. S. Johnson	J. S. Neighbors	94
1922	C. S. Johnson	J. S. Neighbors	106
1923	C. S. Johnson	J. S. Neighbors	131
1924	C. S. Johnson	J. S. Neighbors	132
1925	C. S. Johnson	J. S. Neighbors	167
1926	J. R. Johnson	J. S. Neighbors	177
1927	J. Ruffin Johnson	J. S. Neighbors	180

YEAR	PASTOR	CLERK	NUMBER OF MEMBERS
1928	J. Ruffin Johnson	J. S. Neighbors	195
1929	C. S. Johnson	Arthur Tripp	202
1930	C. S. Johnson	Arthur Tripp	196
1931	C. S. Johnson	Arthur Tripp	198
1932	C. S. Johnson	Arthur Tripp	213
1933	C. S. Johnson	Arthur Tripp	220
1934	C. S. Johnson	Arthur Tripp	219
1935	L. O. Matthews	Arthur Tripp	213
1936	L. O. Matthews	Arthur Tripp	219
1937	J. Edward Johnson	Arthur Tripp	184
1938	Stedman Davis	Arthur Tripp	193
1939	Stedman Davis	Arthur Tripp	194
1940	S. C. Davis	J. H. Johnson	187
1941	L. O. Matthews	J. H. Johnson	142
1942	L. O. Matthews	J. J. Johnson	137
1943	L. O. Matthews	W. T. Sorrell	116
1944	C. S. Johnson	W. T. Sorrell	157
1945	C. S. Johnson	W. T. Sorrell	140
1946	C. S. Johnson	W. T. Sorrell	152
1947	J. D. Capps	W. T. Sorrell	163
1948	J. D. Capps	W. T. Sorrell	170
1949	J. D. Capps	W. T. Sorrell	165
1950	C. S. Johnson	W. T. Sorrell	193
1951	C. S. Johnson	W. T. Sorrell	193
1952	C. S. Johnson	W. T. Sorrell	193
1953	J. D. Capps	W. T. Sorrell	190
1954	J. D. Capps	Not listed	Not listed
1955	J. D. Capps	L. A. Massengill	184
1956	J. D. Capps	L. A. Massengill	Not listed
1957	J. D. Capps	L. A. Massengill	Not listed
1958	J. D. Capps	L. A. Massengill	Not listed
1959	Vance Rich	L. A. Massengill	232
1960	Vance Rich	L. A. Massengill	223
1961	Vance Rich	Elbert Tripp	196
1962	Raymond Andrews	Elbert Tripp	212
1963	Raymond Andrews	Elbert Tripp	Not listed

YEAR	PASTOR	CLERK	NUMBER OF MEMBERS
1964	Raymond Andrews	Elbert Tripp	Not listed
1965	J. Edward Johnson	Elbert Tripp	175
1966	J. Edward Johnson	Elbert Tripp	Not listed
1967	Condary Ellis	Elbert Tripp	207
1968	Condary Ellis	Elbert Tripp	216
1969	Condary Ellis	Elbert Tripp	214
1970	Condary Ellis	Elbert Tripp	222
1971	Condary Ellis	Elbert Tripp	195
1972	Condary Ellis	Elbert Tripp	222
1973	Condary Ellis	Elbert Tripp	217
1974	Walter Pierce	Elbert Tripp	Not listed
1975	Walter Pierce	Elbert Tripp	234
1976	Walter Pierce	Elbert Tripp	204
1977	Walter Pierce	Elbert Tripp	267
1978	Walter Pierce	Elbert Tripp	274
1979	Walter Pierce	Elbert Tripp	239
1980	Lynn Epps	Elbert Tripp	170
1981	Lynn Epps	Elbert Tripp	226
1982	Lynn Epps	Elbert Tripp	220
1983	Willard Hardison	Elbert Tripp	241
1984	Willard Hardison and Ferrell Hardison	Elbert Tripp	215
1985	Willard Hardison and Curtiss Tatum	Elbert Tripp	209*

*As of April 1985

* Pastors were not listed until 1872 as they served several churches at the same time.

** Clerks not listed until 1896.

*** It is believed that James Turnage served as the Pastor of "Bethsaida Free Will Baptist" from its beginning. There are no records to document this.

HISTORY
SUNDAY SCHOOL
HODGES CHAPEL PFWB CHURCH



DEDICATION

Dedicated to the memory of Mr. Jasper E. Barbour of Benson who was born on July 2, 1882, and went to be with the Lord on July 13, 1967. Mr. Barbour labored long and diligently so that this Sunday School would grow and its members learn the Word of God and live by it.

SUNDAY SCHOOL AT HODGES CHAPEL

Sunday School was started in the Cape Fear Conference in 1870. It is the belief of this writer that Hodges Chapel participated from its beginning, due to Mrs. Florence Goff relating going to Sunday School and that her father was Sunday School Superintendent. Also, that her Mother (Laura Dixon Hodges) had worked in the Sunday School of the Methodist Church of which she was a member when she married John Andrew Hodges. She later got her letter from the Methodist Church and joined Hodges Chapel. Sunday School was only held during the summer months until after the turn of the Century.

According to the obituary honoring Mr. Jasper Barbour (Benson Review) July 13, 1967, that up until about fifty years prior to his death, Sunday School was held only during the summer months. Mr. Barbour was asked by the teacher in the Oakdale one-teacher school to assist her in conducting Sunday School throughout the winter months in the School building. With perserverance and much uphill effort a degree of success was realized in their combined tasks.

Then Mr. Barbour, a layman fervently devoted to the Master whom he served, was responsible for establishing year-round Sunday School classes in Hodges Chapel Church. He served as superintendent and Bible Class Teacher for many years and could be counted on to do his part in any undertaking of the church. There was no shadow of selfishness in him, or willingness to trade on the truth, or to rise by another's misfortune, or to allow himself petty dishonesties.¹¹

Here again we see a man with a vision and a fervent desire to work for God. Through this one man and an interested school teacher, we today have a thriving Sunday School which meets every Sunday of every year.

Brother Sheldon Barbour, son of Mr. of Mr. Jasper Barbour, has truly picked up the "mantle" left by his father and works very diligently for both the Sunday School and the Church as well as all of the activities of the Church.

Brother Sheldon tells of how as little boy (probably eight or nine), he used to stand at the door of the Church at Christmas with buckets of fruit. As the people were leaving, they would pick up a piece of fruit.

Even when Hodges Chapel only held services on the fourth Saturday and Sunday of each month and later on the second and fourth weekends, Sunday

School met every Sunday except for inclement weather. People could not walk or travel by wagons when the weather was bad.

Probably about the year 1977, Hodges Chapel Sunday School began its "outreach" or "homebound" program. The Sunday School lesson was taught in the homes of the sick and aged who were unable to attend Sunday School at the Church. Teachers were sent all the way from Dunn to Four Oaks to Angier. Today, April, 1985, we teach only one "outreach" class which is located at the Oasis #1 home. We have twenty-four students enrolled with an average attendance of at least eighteen.

Praise God!! What a heritage "Hodges Chapel" enjoys.

SUNDAY SCHOOL STATISTICS

Since Hodges Chapel did not send records of their Sunday School to the General Conference, it is quite difficult to document material on the Sunday School. From the few times reports were made we have the following statistics:

<u>YEAR</u>	<u>SUNDAY SCHOOL ENROLLMENT</u>
1877	23
1882	100
1894	43
1896	73
1898	36
1899	54
1900	76
1901	105
1902	57
1903	92
1904	80
1906	83
1914	74
1959	240
1960	247
1967	226
1968	244
1969	223
1970	218

<u>YEAR</u>	<u>SUNDAY SCHOOL ENROLLMENT</u>
1972	218
1976	290
1977	319
1978	301
1980	256
1981	250
1983	197
1984	180
1985	191

VACATION BIBLE SCHOOL

As a "complement" to our Sunday School is our "Annual Bible School". Hodge's Chapel has continued to progress with bringing both children and adults to the Church five nights a week during the summer (usually as soon as school is out) to study God's Word. The children and teens make many various and beautiful crafts along with learning more about God's Word and how to live for him. Souls have been saved that otherwise might never have come to salvation. Bible School is a very vital artery in our Sunday School and Church.

The year 1984 Bible School had an average attendance of approximately 100 children and adults.

CRUSADERS FOR CHRIST

At one time Hodges Chapel had a very active "Crusaders for Christ" program. This is a youth training program. Our hearts are grieved in 1985 that we no longer have a youth work in our Church.

When we did have a program, the young people had their "youth choir, youth revival" each year and many, many projects which they worked at very diligently, including softball teams that participated in the denominational recreation program.

At one time the "Crusaders" met in the homes of its members. Later taking their meetings to the Church.

We are praying that God will raise us up a youth leader that we might get our young people to give their time and energies to preparing themselves for God's work.

Many of our young people have attended the annual "Youth Camp" of our denomination. They have come back with much zeal for God only to allow the burning desire to serve God, cool down.

This writer believes we must have 100% cooperation from every parent and grandparent to be able to reach and preserve our youth for Christ.

Until we get a vision of our children and grandchildren being lost, without God and His Son, we will continue to remain complacent and satisfied just as things are, while our youth strays and seeks the pleasures the world is offering them.

"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."
II Chronicles 7:14.

Our young people support the Crusader activity of the Conference through the "candy sales". We buy the candy, and we are forever grateful for the support our Church gives in this, but our greatest need today is to get them "in church". This is the responsibility of the parents. We will stand before God and answer to Him. Let us strive to hear Him say "Well done, thou good and faithful servant."

HISTORY
LADIES AUXILIARY
HODGES CHAPEL PFWB CHURCH



DEDICATION

This, the History of the Hodges Chapel Ladies Auxiliary, is dedicated to Mrs. Johnnie (Beulah) Miller of Dunn, who died on October 3, 1983. "Miss Beulah" as she was fondly called by her friends and colleagues was a pioneer in the development and organization of the Ladies Auxiliary. She made many significant contributions to both her Church and Community during her years of service as a dedicated servant of the Lord Jesus Christ.

LADIES AUXILIARY AT HODGES CHAPEL

We would like to especially pay honor to those fourteen ladies who had a vision for the Hodges Chapel Ladies Auxiliary which had its beginning in March, 1953.

On a Sunday night in March, 1953, Mrs. H.H. (Florence) Goff of Falcon, met with a group of ladies from Hodges Chapel Church in the Church Sanctuary and helped to develop and organize a "Ladies Auxiliary".

Officers elected were:

President.....Mrs. Johnnie (Beulah) Miller

Vice President.....Mrs. Joe (Octavia) Neighbors

Secretary/Treasurer...Mrs. Lunette (Sorrell) Vaughn

The following week Mrs. Monroe Tart and Mrs. George Jernigan from Long Branch Church gave the needed information as to the purpose and duties of the Ladies Auxiliary. There were fourteen (14) members present. The treasury began with \$5.25.

Monthly meetings continued to be held at the Church and the Auxiliary grew into a larger and more successful group. Needs of the Church which previously had not been recognized, nor met, were fulfilled. This was made possible through many original ideas of the members.

In 1953 the sale of food cutters and cards boosted the treasury to \$65.45. Later a bake sale raised profits to \$149.99.

In September, 1953, the first barbeque supper, which was held in the American Legion Building in Benson brought in \$911.20. Continuing with sales, a total savings of \$1,000 was placed in the bank.

The year 1954 proved to be another outstanding year. The Church was presented \$1,035 which was to be used in the remodeling program. In addition to this, \$80 was spent for pulpit furniture. Another barbeque supper and donations made by members, brought in \$746.39. Five hundred dollars (\$500) was paid on the carpet and \$300 went to the Building Fund. A harvest sale netted \$336 and \$200 was again donated to the Building Fund and \$135 more was paid on the carpet.

The year 1955 was a continuation of success. Three hundred and fifty dollars (\$350) completed the payment on the Church carpet. The Church was also screened and the Church pews were painted at a cost of \$157.50.

In 1956, the Auxiliary ordered 100 plates with the picture of the Church on them and a great success was realized in the selling of them.

In 1957, a cover was purchased for the piano at a cost of \$45 and a glass cover was put on the Communion Table.

No appreciable amounts of money were given to the Church from 1957 until 1962, when two Sunday School classrooms with bath facilities were added, through the help of the Church and the Auxiliary.

An inspiring picture of Christ hangs above the choir loft, and a portrait of Reverend C. S. Johnson (a former Pastor) which hangs in the Sanctuary were given as gifts from the Auxiliary.

Many spiritual needs have been met at the Church through the years. The welfare of all church members has been an important and integral part of Auxiliary work. Many love offerings, sunshine boxes and appropriate gifts have been given to the sick, bereaved, needy families, and families moving away. In addition to the above, neighbors whose homes have been burned have also received help.

Free lunches were arranged for children in the nearby schools of Benson, Coats, Dunn, and the Mary Stewart Community. Cash donations were also given to the Falcon Orphanage.

Auxiliary members kept the Church cleaned continuously from the time of their organization until 1973, when it was voted to ask the Church to hire someone to keep the Church cleaned.

The Ladies Auxiliary continues to coordinate many fund raising activities such as the Annual Harvest Day.

In the thirty-two (32) years the Ladies Auxiliary has been working as a service to Hodges Chapel Church they have grown from the original fourteen (14) members to a high of 45 members in 1977. Much to the sorrow of the remnant of Auxiliary members, we only have 29 members in 1985.

The Ladies Auxiliary continues to work very closely with the Building Committee as well as the entire Church to keep our Church as beautiful and as comfortable as possible.

We have an annual project and/or a major project for the year; such as, the help our Ladies Auxiliary provided in the raising of funds for the paved parking area and the wall-to-wall carpeting and cushions for our Sanctuary.

We continue with smaller projects as well as our many cards, sunshine gifts, and visits. We are the Church's hands reaching out to the shut-ins, bereaved, depressed and discouraged.

Our Motto "We are saved to serve" is our aim always that we are ambassadors for Christ whenever and wherever there is a need.

Our Prayer is "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer".
Psalm 19:14

"TO GOD BE THE GLORY FOR THE GREAT THINGS HE HATH DONE."

KING OF KINGS



FOUNDERS



J. A. HODGES



MR. AND MRS. H. H. GOFF

PASTORS

Picture Not Available

JAMES TURNAGE
Beginning-1878



RUFUS A. JOHNSON
1879-1880

Picture Not Available

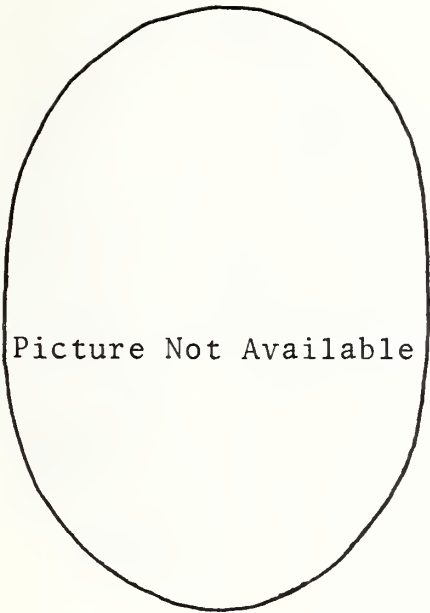
A. (Allen) FOWLER
1881-1885

Picture Not Available

JOHN MOORE
1885

Picture Not Available

LUNDEE LEE
1886; 1888-89; 1892



Picture Not Available

J. E. SMITH

1887; 1890-1891; 1896-1897



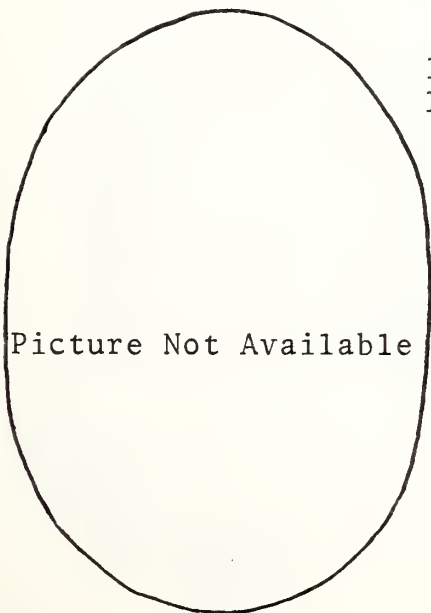
ROBERT STRICKLAND

1893-1895



H. W. JERNIGAN

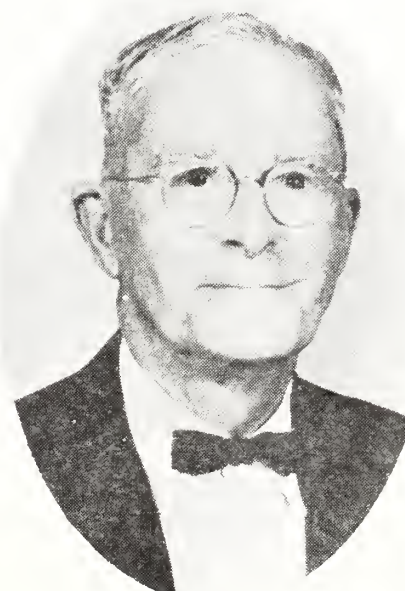
1900-1901; 1903-1908;
1915-1917; 1920



Picture Not Available

J. A. BLALOCK

1902



C. S. JOHNSON

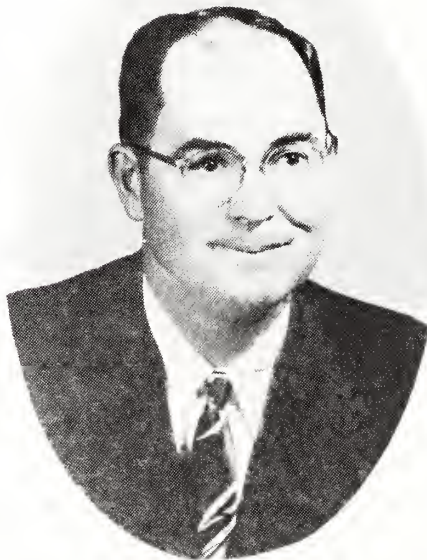
1909-14; 1921-25; 1929-34; 1944-46; 1950-52



J. RUFFIN JOHNSON
1918-1919; 1926-1928



L. O. MATTHEWS
1935-1936; 1941-1943



J. EDWARD JOHNSON
1937; 1965-1966

Picture Not Available

STEDMAN DAVIS
1938-1940



J. D. CAPPS
1947-1949; 1953-1958



VANCE RICH
1959-1961



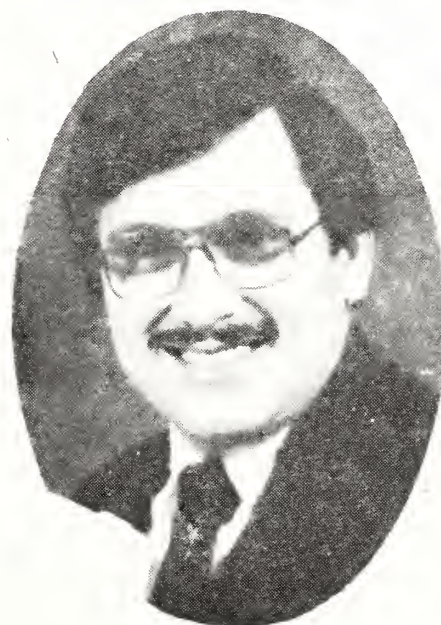
RAYMOND ANDREWS
1962-1964



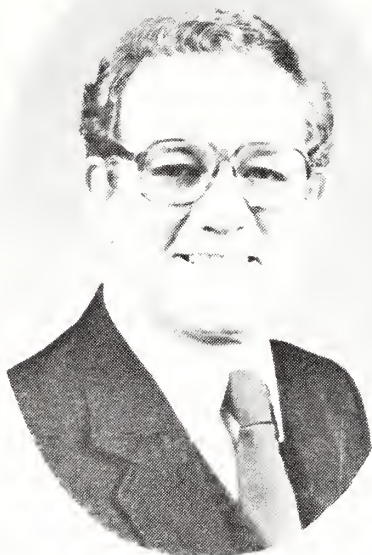
CONDARY ELLIS
1967-1973



WALTER PIERCE
1974-1979



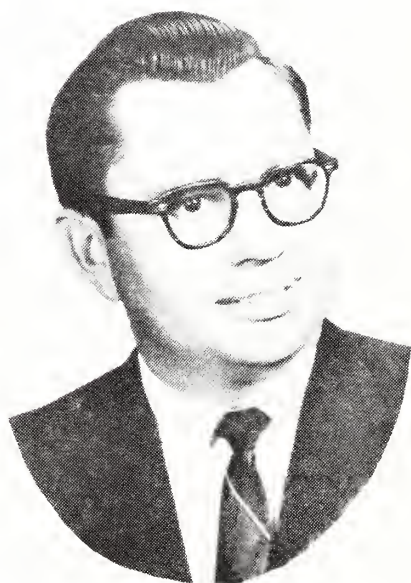
LYNN EPPS
1980-1982



WILLARD HARDISON
1983-1985



FERRELL HARDISON
1984



CURTISS TATUM
1985-

SOURCES BIBLIOGRAPHY

1. Origin and Founding of Bethsaida Primitive Baptist Church, Harnett County, North Carolina, by Elder J. M. Mewborn.
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3. Dr. Herbert Carter's Doctoral Thesis and Personal Copies of Conference Minutes.
4. History of the Free Will Baptist, By Reverend I. D. Stewart.
5. The Trail Blazers by Alice Turnidge Hamot.
6. Tests and Triumphs by Mrs. Florence (Hodges) Goff.
7. North Carolina-Rebuilding an Ancient Commonwealth, 1584-1925, V.2 by R.D.W. Connor, pages 219-221. (These statistics taken from Sprunt, Chronicles of the Cape Fear, 243 and Hamilton, History, 47. See also A. Sellew Roberts. "High Prices and the Blockade in the Confederacy." in South Atlantic Quarterly, Vol. XXIV, no. 2, April, 1925.) Religious Conditions, 1860-1870, pages 376, 377.
8. Minutes of the Cape Fear Free Will Baptist Conference.
9. History of Mary Stewart School by Vera N. Milam, 1964.
10. Minutes of the PFWB Church, Inc.
11. Jasper E. Barbour Succumbs at 85 - by Stella Creech, published in the Benson Review.
12. Original "Ladies Auxiliary History", writer unknown.
13. The Vine and Branches - By Reverend W. Eddie Morris.
14. Original deed from George Hodges, Sr.

I shall be forever grateful to our Lord and Saviour, Jesus Christ, and to the people of Hodges Chapel Church for allowing me the privilege of serving Him and them by compiling this history. It may not be what you have always heard, but to the best of my knowledge it is correct. I undertook this task, first, out of my love for the Lord and then, my love for my Church. It is with a heartfull of love and lowly humility that I present this history to you.

Your Sister in Christ and Compiler,
Eva Purnice Barefoot